

The
AMERICAN FRIEND

[MAY 26, 1949]

America I Love Thee!

Memorial Day Reflections



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THE LEAVEN OF THE KINGDOM

After a meaningful worship period a Friend remarked recently, "Now we are ready to work for the coming of the Kingdom of Heaven." Christian people frequently name the Kingdom of Heaven as the objective of their work. How do we work toward that end? What can we do to promote the coming of the Kingdom?

Kings, philosophers, clergymen, teachers, and reformers have tried in many ways to discourage evil and increase the amount of good in the world. The Moslem leaders tried to convert or kill all the unbelievers. Others have thought to promote the reign of good by killing all who did not conform to some arbitrary standard. Constantine thought he could usher in the Kingdom of God by compelling everyone to be baptised. By military force, he lined them up by the thousands and forced them to undergo the rite. The promoters of the Inquisition and other like-minded people thought to advance the Kingdom by torturing all non-conformists until they confessed to the established creed.

All of these means accomplished nothing. Adherence to creeds, force, cruelty, torture or conformity to an accepted pattern, all have proved powerless to increase good and decrease evil. How then shall "Thy Kingdom come?"

Jesus tells us: "The Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal." There we have our answer—the personal influence of those who already have the Kingdom in their hearts. All else availeth naught.

I remember well where the dry cakes of leaven rested in the jar in Mother's cupboard. As long as they remained in the jar nothing happened. But when Mother mixed them with three measures of meal or flour and water some-

thing quickly started. I have often sat in groups where I felt there was much leaven but nothing will happen unless and until that leaven is mixed with other people where they live, work, and play.

It is well to climb the mount of transfiguration or tarry in the Upper Room, for in such places leaven is made. If we wish to promote the Kingdom of Heaven, however, we must mix that leaven with the three measures of meal that constitute our work-mates and playfellows in homes, offices, factories, and wherever we are.

Force, creeds, conformity, ritual, profession! By such as these the Kingdom of Heaven comes not. Only when leavened people mix themselves with other people is the Kingdom advanced.

HOWARD E. KERSHNER

THE DEEPER NEED

Then there is another need which one finds not only in the lives of the people in Koblenz, but all over Germany. It is very clearly expressed in Thomas Kelly's essay, *The Simplification of Life*. He says: "The deepest need of men is not food and clothing and shelter, important as they are. It is God. We have mistaken the nature of poverty and thought it was economic poverty. No, it is poverty of soul, deprivation of God's recreating, loving peace. Peer into poverty and see if we are really getting down to the deepest needs in our economic salvation schemes. These are important, but they lie farther along the road; secondary steps toward world reconstruction. The primary step is a holy life, transformed and radiant in the glory of God." When we reach the place where we can meet need on this level, then some of the other problems will also be taken care of.

DP ACTION MONTH

June has been designated as "DP Action Month." The purpose of the month of intensive effort, through all the denominations associated with Church World Service, Inc., is to secure sponsors for displaced persons now in DP camps in Europe. The month of action in the Protestant and Eastern Orthodox Churches was authorized at the April meeting of the Board of Directors of CWS. The goal is to get every Protestant and Eastern Orthodox Church to do something specific for either a DP family or an individual DP.

The slogan is, "Act Now! — Save DPS!"

While this is an emergency campaign, without proper clearances and sufficient time for preparation, it is hoped that because of these reasons, churches all over the country will take hold of this action campaign in earnest. As Protestants, we have not done our share in getting DP sponsorships. During June, we expect to make up for lost time.

The Lord's Prayer has been adapted to the music of Sibelius' *Finlandia* by Orrin L. Keener. Copies to be pasted in hymnals are available from him at one cent each, or \$1.25 for 200. Address Orrin L. Keener, Berea College, Berea, Kentucky.

THE QUIET ROOM, edited by J. S. Hoyland, presents studies in the Gospel of John. They are written on the Quarterly outline with one lesson per week, making them adaptable to Sunday School classes and other groups. Order at ten cents each from J. S. Hoyland, Woodbrooke, Birmingham 29, England.

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Editorial . . .

America I Love Thee!

love thee for:

Thy metropolis of desert hills, not built, but carved
by time,

Thy dunes which burn like tapers in the sun,

Thy topaz desert floors that shimmer at noonday,

Thy rolling hills that climb in distant folds toward
high peaks,

Thy stoney sinews braced against great mountains,

Thy cascades that leap and laugh and shout among
the hills,

Thy clouds lying like tufts of cotton tangled in
dark pines,

Thy broad plains that lie beyond the hills, with
their deep plush carpets of grass,

Thy strong winds which ask only the brave to face
them,

The rocky brim of thy shores, splashed with
joyous waves,

The fruits of thy farms that come through the
hands of men who sing at their work,

Thy arteries of trade that can make a fellowship
with food,

Thy men and women who in conscientious devo-
tion have given measurably to thy progress,

Thy citizens who know that all this is not ours but
God's;

And who, with waking, maturing minds see beyond
our shores and know that these, His bounties,
are for all men;

Thy prophets calling us to the high use of memory,
Asking us to fulfil the hopes of those who have
served thee well;

That we, too, by serving God and all mankind
may bring our full measure of devotion.

Church of England Reconsiders State Ties

IT is significant when the established Church of England considers the dangers of "establishment." The concern which gives rise to the study, recently announced, of those ties with the State is represented in part by the statement attributed to the Archbishop of York that they were living in days of great danger, and totalitarianism was in the ascendant, and it might be possible for the State to use the Church for its own purposes.

Most American churches, which have little understood or have had little sympathy with the concept of a State Church, will follow the study by the Church of England with interest. It must be said in all fair-

ness that her State ties have not prevented the Church of England from some very advanced and leading statements in applied Christianity. We must remember also that while the State has theoretical control over certain aspects of church order and organization that the State also has the "church tie" in that relationship. It is a happy commentary on the British attitude that a goodly measure of prophetic social leadership could come from a church with such State relationships.

It does not seem likely, according to present reports, that the church will seek complete disestablishment, but a possible revision of certain relations with the State.

It is becoming increasingly clear, as nations the world over tend toward centralization and nationalization of institutions, that the church must move into a position that allows moral judgment of the State. This can be maintained in a "healthy distance" from it.

We Need the "Know Why"

LOOKING toward our industries and laboratories, Americans are generally convinced that their country has the "know-how." They have seen massive productions in peace time that threaded the nations with railroads, super-highways, and that created machines to run on them. They have seen those same industries converted into war production which threw an invincible military machine onto battle fields. Our exploitations of a continent and its resources has developed a high degree of technical skills and a "know-how" mentality.

Mastery of that principle solves many immediate problems and solves them quickly, thereby giving us the impression that we need little more than a nation of technicians. Our two centuries of expansion and enterprise have produced that attitude. It can be easily understood and it certainly is not to be totally deprecated.

There is another and more basic principle which we have to discover, perhaps slowly. We must know *why* we are producing and consuming. It is the basic question. Our indifference or ignorance of it will catch up with us sooner or later. It is not just an interesting diversion for armchair philosophers. It is ultimately practical. In the answer to it civilizations rise or perish.

How can Christian faith speak to that question? Recently an adult Friend turned to a little girl as the meeting for worship broke and said, "I'm glad you were here this morning. I needed you in this meeting for worship." In all innocence the little girl answered, "Why?" The adult Friend had spoken glibly and was baffled by the question of a small girl. How would you have answered her? What must the church say

to her? The question must be answered, partly in words, but chiefly in the experience of fellowship and worship which she finds as she grows up.

Such questions as "Where? When? What? How? and Who?" are relatively easy to answer in most situations, but "Why?" is never easy. It is the eternal and perpetual problem with which men are faced. In the answering of it we are driven back to the source of all life—to God. We are here to create with Him. Life

cannot be developed without motivation, and motives finally determine success or failure. As we make progress in the "know-why" of our common life our sense of values will be sharpened and our sense of direction will be clearer.

The very word, "civilization," implies the fact of a community of people who "know why" they live and work. "Civilizations" have fallen simply because they were not *civilizations*.
E. T. E.

The Church and the Unesco Meetings

A Picture of Contrasts

By Paul I. Miller

THE editorial, "Appraisal of Cleveland," in THE AMERICAN FRIEND for March 31, 1949, was a fine evaluation of that Federal Council meeting. Especially challenging was the statement that:

"... One could hardly discern at times that he was in a conference of churchmen rather than in one of international politicians. It was clear that the leadership of the Conference anticipated no examination of the nature and kinds of power now residing in America. They were ready to assume military power as something to be used under divine blessing. Those leaders of 'weight' threw that weight against all persons who challenged the pre-supposition that military power can be brought under divine guidance."

Here it seems that the editor put his finger exactly on the pulse at Cleveland. It appeared also that some churchmen, who have in their writings questioned the sort of thing that led the editor to write the above, were fearful at Cleveland lest those who "challenged the pre-suppositions that military power can be brought under divine guidance" might cause the Conference leadership some anxiety. One might say they were overly anxious to agree with the positions taken by the "leaders of weight," even when their writing might indicate otherwise.

Three weeks after the meeting of the study conference on the Churches and World Order there was held, also in Cleveland, the Second National Conference of the United States National Commission for Unesco. Unesco, as everyone knows, is the United Nations Economic, Social and Cultural Organization. It is one of the more hopeful phases of the United Nations' activities. The United States, along with some other member nations, has a national Commission on Unesco, which is

semi-autonomous under the leadership of the State Department. To some persons who attended both conferences it was startling, even shocking, to feel that the spiritual tone of the latter conference was on a higher level than the church-sponsored conference. While the leaders of the first conference were throwing their weight against all persons who challenged the pre-suppositions of military power, and while they scheduled speakers who pointed out American spiritual obligations *against* Russian aggression and seemed anxious to swing the churches to support, uncritically, American foreign policy, the leaders of the Unesco conference seemed to operate in an entirely different frame of reference. Even the Assistant Secretary of State for Public Affairs, Mr. George V. Allen, told the meeting:*

"Unesco's job is to create a world community, in which private individuals everywhere feel that they belong not only to a nation but that they are also citizens of what Wendell Willkie called 'One World'."

Many other speakers emphasized the need to think in terms of world peace, with a world view rather than a narrow nationalist view. Russia is not a member of Unesco. The general attitude at the conference seemed to be not one of either excusing or condemning Russia, but rather an attitude of hope that if Unesco continued in its good works the Russians would come to realize the advantage of membership in this organization. One might further illustrate the central feelings of Unesco by quoting from a statement made by the chairman of the United States National Commission for Unesco (Milton Eisenhower) before the opening of the conference:

*All quotations from the speeches at the Unesco meeting are taken from the daily *Journal*, issued during the conference.

"Let us face the truth before it is too late: A people's peace can be earned only by the people—not by people in remote national capitols, but by the people here in this vast region and in all the regions of the world."

One of the main speakers before this conference, and probably the most popular aside from the secretary general of Unesco, Senor Torres Bodet, and Mrs. Franklin D. Roosevelt, was Sir John Maud, permanent secretary of Ministry of Education of the United Kingdom. In each of his two speeches, Sir John took occasion to sound a purely Christian note. His was not the religion of an Old Testament prophet, trying to scourge communist foes, as seemed the case at the study conference of the churches, but rather the Christianity of asking that we all sin no more. This difference in the climate of the two meetings may be further illustrated. A prominent churchman, active in the Study Conference meeting, sitting at a panel in a sectional meeting of Unesco on Human Rights and the World Community, was asked a question from the floor as to how the American Government could believe in Article 19 of the Universal Declaration of Human Rights (adopted last December by the United Nations under American leadership) and still put men in prison for conscientiously advising other men not to register for the draft. Article 19 reads:

"Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive, and impart information and ideas through any media regardless of frontiers."

In reply, the prominent churchman did not defend the American Government but rather said that the cause of

Freedom is advanced by those minorities who are willing to suffer for their convictions. This again marked a contrast with the Study Conference which seemed super-sensitive to any criticism, real or implied, of any policy of the American Government. One of the meetings scheduled for the final day of the Unesco conference was one on International Work Camps—The Commission on Youth Service Projects." The scheduled speakers at this meeting were heavily loaded with representatives of the various Friends' groups. A Polish gentleman, who is a Unesco official, spoke at some length of the value of work camps, and throughout

one got the impression that there was a Christian approach, even behind the Iron Curtain.

One could go on giving further examples of the spirit of the Unesco meeting but these should indicate the point. It is not, of course, contended that the Unesco meetings were all that any Christian might wish, but rather that the spirit seemed so much in contrast to the spirit of the Study Conference of the Churches that one is led to ponder it and to search for the implications, if any can be found. One keeps wondering why the churchmen should strike a spiritual note below that taken by the "Unescans"?

Your Community and Displaced Persons

We must not let the potential assets of America and the needs of worthy persons in Europe be neglected. Here is something to do.

CHURCH World Service is calling on Friends and all Protestant Churches to help at least 50,000 displaced persons resettle in the United States.

Who are these displaced persons? They are survivors of Nazi concentration camps and forced laborers brought from the occupied countries; families who fled from the Baltic States before the Soviet armies; and those who fled their homelands after the war because of religious or political persecution.

By religion, the DP's are mainly Catholic (35%), Protestant and Greek Orthodox (28%) and Jewish (20%). By occupation, the DP's are agricultural workers (25%), skilled workers (23%), professional, managerial, artistic workers (13%), and a variety of miscellaneous vocations. Approximately eighty-five per cent are under forty-five years of age. By national origin, the DP's are chiefly Poles, Ukrainians, Balts, Yugoslavs, Russians, Czechs.

The International Refugee Organization hopes to resettle the approximately 700,000 DP's now under its care. Many thousands have already been repatriated or resettled in other countries. Our Congress has voted to admit 100,000, and it is hoped that this will be raised to 400,000. Before a DP family may enter the United States, they must be assured safe and sanitary housing; employment at the prevailing wage; that someone will pay their fare from the port where they land to the town where they resettle; and that they will not become a charge on public funds. Friends can rescue displaced persons

from a hopeless future by sponsoring their immigration to the United States. Will your Meeting make it possible for a DP family to find a new home and a new life in America?

If your Meeting is in a rural area, your members may be able to find work and housing for a family such as the L's: In February, 1949, this Ukrainian DP farmer, with his wife and little boy, arrived in the United States and resettled on a dairy farm in Virginia. The proprietor of the farm has been so pleased with the L's work that he is urging his neighbors to sponsor DP's also.

If your Meeting is in a city, you may be able to resettle a family like the D's or the U's:

The D's, a Czech family, arrived in the United States about a year ago from a DP camp in Germany and resettled in California. Mr. D. had been an electric engineer and his wife an English teacher. She went to work as a cook. He began as a draftsman and has since been promoted to engineer. Their two children have proved exceptional students in junior high school. Within three months the D's had begun to repay Church World Service for the expenses incurred in resettling them.

Mr. U., an Estonian, had met his wife, a Lithuanian, when they were both slave laborers in Germany. They resettled in Indianapolis, where Mrs. U. worked first as a practical nurse, then as a pharmacist in a medical center. Mr. U. was employed as a designer of mechanical equipment. They are not only self-supporting, but are also helping relatives to come to the United States.

Many of the jobs offered DP's are for household employment or agricultural

labor. If you are able to offer a professional or "white collar" job for a qualified displaced person, that will be a real contribution toward lifting the "embargo on brains" which many countries of resettlement have raised against the 40,000 professional workers in the DP camps.

How do DP families adjust after they arrive in the United States? As the stories above indicate, most DP's quickly stand on their own feet financially and seek to become American citizens.

Your Monthly Meeting might take a cue from the joint Social Service Committee of the two Monthly Meetings in Lansdowne, Pa., which had decided to sponsor a DP family through Church World Service. Their interest began when the chairman of this joint committee attended a meeting at the Philadelphia Council of Churches where each church was urged to bring over a DP family. Her enthusiasm kindled the interest of the joint Social Service Committee. They started hunting a job and housing for a DP family. After several months of looking for an unoccupied house, the committee found the answer to its needs. A family from one Meeting volunteered to convert their garage to temporary living quarters. Young Friends offered to do the necessary labor under the supervision of a Friend who is a builder.

If your Meeting, or individual Friends decide to sponsor a DP family, as soon as you have found a job, living quarters, and other assurances, you can write for the necessary blanks to: Church World Service, 214 East 21st Street, New York 10, New York. If your Meeting is not prepared to sponsor a DP family, perhaps you can enable a DP student to come to the United States. Among the DP's in Europe there are 10,000 young people who have been trying to complete their education under great handicaps. If you can offer a room for a DP student, contact your local college or university to find out whether it is planning to sponsor a DP. If you live in a large community with several colleges and want to find out which school in your area may need housing for a DP student, you may prefer to write to Miss Muriel Jacobson, National Coordinating Council for the Placement of DP students, World Student Service Fund, 20 West 40th Street, New York 17, New York.

If your Meeting would like the United States to take its fair share of DP's—on a non-discriminatory basis—you can urge your representative in Congress to amend the present unsatisfactory law. To keep abreast of DP legislation, write the Citizens Committee on Displaced Persons, 39 East 36th Street, New York 16, New York.

Concern from Baltimore

Yearly Meeting

BALTIMORE Yearly Meeting of Friends (Homewood) for Maryland, District of Columbia, Virginia, and adjacent parts of Pennsylvania convened in its two hundred and seventy-eighth session, Third month 30, in a joint meeting for worship with Baltimore Yearly Meeting (Stoney Run) at Homewood meetinghouse. The opening and closing business sessions, as well as all the evening meetings, were also held jointly. Edward F. Rairford was re-named clerk; Sina M. Stanton, recording clerk; and Herbert M. Hadley, reading clerk. It is interesting to note that the two assistant clerks were originally from Kansas Yearly Meeting. Appreciation was expressed for the services of Edna Goodwin, retiring recording clerk.

Epistles were read from London, with its annual special letter, New Zealand, Australia and Mid-India Yearly Meetings; and Kiyoshi Ukaju, now studying at Pendle Hill, was welcomed as a living epistle from Japan Yearly Meeting. A summary of American epistles prepared by Lucy G. Wellens, was read.

Friends were urged to make plans for the World Conference to be held in England in 1952. Representatives on the World Committee were asked to keep the Quarterly Meetings and the Executive Council informed regarding developments; the Finance Committee was directed to consider implications involved in planning the budget; and a communication regarding the conference was sent to the Baltimore Young Friends Yearly Meeting then in session.

J. Barnard Walton, speaking to the report of the Friends Fellowship Council, told of the growth of new Meetings and encouraged visitation between these and older established Meetings. E. Raymond Wilson of the Committee on National Legislation pointed out opportunities Friends have for building bridges of peace. A joint committee prepared a statement expressing the Yearly Meeting's opposition to the North Atlantic Pact, which was to be given to the press and to public officials. Harold Chance, of the American Friends Service Committee, said that we tend to de-personalize our efforts by merely forming resolutions and distributing pamphlets. He said that instead we ought to go beyond our own group and make contacts with those whom we do not usually meet. Moses Bailey, of Hartford Theological

Seminary, spoke of his recent experiences in Palestine representing the Service Committee. Among other visiting Friends who were helpfully present for the sessions was Russell Branson of North Carolina Yearly Meeting and the A.F.S.C.

MINISTRY AND COUNSEL CONFERENCE

On the first evening, at a conference arranged by the combined Meetings on Ministry and Counsel, Howard H. Brinton of Pendle Hill spoke on "Inward and Outward Guidance." Four types of guidance were mentioned; authority, reason, results of action, and intuition, or inward light. Today there is great need for a prophetic ministry and for increased sensitivity to guidance.

The Carey Memorial Lecture was given by Elton Trueblood, a former secretary of Baltimore Yearly Meeting, on the theme: "The Religion of Experience." Spirit is primary—various ways by which we can know God was pointed out, but the chief way is through experience. We should look on every meeting for worship as a venture in verification. We must put our faith into practice, realizing that both within and without our Society there are many persons who would find waiting worship a creative experience.

"THE IRON CURTAIN" OF OUR MIND

On the third evening, Cornelius Kruse of Wesleyan University spoke on "How to Achieve World Understanding." He said that the greatest obstacle is the lack of will to understanding. The "iron curtain" is in our own minds in the form of pride, prejudice, and belief in our own sufficiency. More of us must become bi-lingual; we must learn the language and culture of other peoples.

The Saturday evening address under the auspices of Young Friends was given by Leonard Kenworthy on "Our Concern for World Community." He said that this should be the great concern of our generation, and outlined ten conditions and presented ten Quaker queries on this theme.

Each morning, following breakfast, an unprogrammed meeting for worship was held in the library. Mid-day meditations were led by Dr. Amiya Chakravarty of Howard University, former literary secretary to Tagore and an associate of Gandhi. He emphasized the fact that the overruling law of life is peace. The methods which we use to settle differences within the family

relationship are the methods which are to be used for all mankind. Active, voluntary suffering is the way of hope and reconciliation.

The Young Friends Yearly Meeting, a joint meeting, was led by Elton Trueblood in its three afternoon conference sessions on the topic: "Building Concerned Fellowships in Our Own Communities." At the annual business session the following appointments were made: Erika Zintl, clerk, Betty Sue Gardner, recording clerk, and Elizabeth Winslow, editor of the NEWS LETTER. In a public meeting on Saturday evening, sponsored by Young Friends, the annual report and the Young Friends Epistle were read. The epistle indicates a growing sense of fellowship and a plan for inter-visitation to help promote greater unity among Friends. There is also expression of a concern to promote the second Young Friends Conference to be held at William Penn College in Iowa this summer, and the World Young Friends Fellowship when it becomes an active organization.

Junior Yearly Meeting, also a joint meeting, under the direction of Lucile Wood White, had as its theme "World Service." The program included business meetings, craft work, a picnic, a visit to the Church World Service Center at New Windsor, Maryland, and local trips. This group raised \$11.46 to help with Grace Blackburn's travel expenses to the African mission field, and sent a box of handcraft articles and food to Germany.

The Yearly Meeting sessions closed, as they began, with a meeting for worship held on Sunday morning. It was especially helpful because of the waiting worship and ministry, and the interracial character of the group in which four races were represented. This was followed by a delightful fellowship dinner before Friends started their homeward journey.

ANNE WILLIS STEIN

Execution of a Greek Jehovah's Witness, John Tsoukaris, because he refused to do military service has raised strong protests in this country. Besides statements from the War Resister's League and the Fellowship of Reconciliation, three Protestant, Catholic and Jewish leaders wrote to the Greek Embassy in Washington, pointing to the imprisonment of Cardinal Mindszenty in Hungary, and adding:

"This similar action by the Government of Greece is equally abhorrent to us. We wish to express our strong condemnation of the execution, and we hope that many others will join us in our protest."

The Abundant Life

By Dorothy I. Lake

The writer of this article is a young woman who must spend her life in a wheel chair.

THE abundant life—what is it? Jesus had it. Let us study his approach to life and see if we can discover his secret. Jesus told the woman of Samaria, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

To me, this is a definition of the life abundant. Whoever possesses the abundant life feels bubbling up, deep down within himself, a life-giving strength that makes a joyous, happy experience that cannot be taken away by the troubles of the world. It is a deep, abiding joy and there is no explanation for its presence except to say that it is God given; it is God's blessing on one's life.

How does one get this abundant life? First, by accepting Jesus as one's Saviour and then in surrendering one's own will to that of God. To have the abundant life one must seek to know God's will for his life, and must have no desire but to do the will of God. That must be the aim of our lives. God has a plan for each one of us, and we have the power of choice to do his will or to refuse to do it. The choice is up to us. To go God's way is to find eternal happiness; a joy of living that will enable one to overcome all obstacles.

To turn from God's way is to serve ourselves. Seeking to find happiness in the pleasures of the world; spending our time in going to movies, picnics, dances, amusement parks, night clubs; this is to seek happiness but never quite find it, because the novelty of these forms of entertainment, often shallow things, wears off after a while. Some of them, in themselves, are not wrong, but when they become our master, they are wrong. When the excitement and joy of these pleasures have worn off there is nothing left, for there is nothing constructive behind them.

Let us look at Jesus, our example, for he found life worth while. He surrendered his life completely to God and He had the abundant life. How else could he have borne the burden of problems brought to him; and be willing to give up his life for us? Just how did Jesus get this abundant life

about which he talked so much? What is the first thing he did before beginning his public ministry? He went through a period of temptation—a period in which he made the decision to surrender his will completely to the Father, thus overcoming temptations. Having made his choice he followed God's leading to go out and teach by word and example the way of the abundant life. How did he teach the abundant life by example? He had very keen insight. He studied man to know what he really was; he saw through to the heart. He could tell whether a man was really what he appeared to be or whether his outward actions were a front to protect himself from the world.

THE INNER MAN

One often meets persons who have suffered some deep hurt and have built up a wall of protection around themselves, or have covered up their hurt because they had not learned to face and overcome it. Some may do it to blind themselves to the needs of those about them, so they will not feel it necessary to spend time in helping.

Jesus studied man and, because he was so closely in tune with God, had the insight to interpret man's reactions and moods. He never refused anyone who came for help. It is probably true that Jesus was not successful in healing everyone who came, as was suggested in the book, *The Emperor's Physician*. If this was the case, it was because the individual seeking help lacked faith in Jesus. We have to put ourselves in a position to be helped; we have to want his help, and we have to be willing to pay the price to receive it.

The rich young ruler came to Jesus on a quest for happiness. He was a good man, a righteous man. He kept the law to the letter but still was not happy, for there was one thing he lacked. He had not found happiness because he had not surrendered his will to God. Jesus looked upon him and loved him. Knowing the one stumbling block in his way to happiness, Jesus said, "Go and sell that thou hast, and give to the poor . . . and come and follow me." The young man went away without finding happiness because he was not willing to pay the price. There was much that was good in this man, but he was placing his life in the hands of the wrong master.

We must study those whom we meet in the same way that Jesus did—talk with them, and find what are their interests and needs. Once having learned this, one must find the best way in which to help them, in a spirit of love and compassion as did Jesus. One must break through an individual's reserve; must have a keen insight to see the deeper man. This comes only from years of study of Jesus' way of life. It does not mean that one must wait years before beginning to serve others. The sooner one starts the more proficient he will become, for one learns through experience. It is an ever-growing knowledge. One must study the Bible and people, and must spend time in meditation, seeking to know God's will through prayer.

HOW WE CAN HELP

What are some of the ways in which we may help a person? The most valuable gifts usually involve giving parts of ourselves; something that does not cost money. It may be only friendship to some lonely person. It may be speaking a kind word of greeting, or giving a cheery smile. It may be sharing a friendship. It may be giving up the opportunity to do a certain piece of work that one greatly desires to do and can do very well, in order that some one else may be given the chance to develop a talent and find the abundant life through doing that task. Others, too, have to learn by experience, and we must know what will help them to expand their personality.

Lloyd Douglas in his book, *Green Light*, gives concrete examples of the way in which to serve others and help them expand their personalities. I believe this can be put in practice in real life. In some of his other books he also has explained something of the way in which to find the abundant life, only he calls it expanding the personality. One may help another by giving or helping him to find a job so that he can earn his living; or in bringing some one a bit of home cooking, some flowers, or a box of candy; or in sending food to some hungry person overseas. There are as many ways of helping people as there are people in need. It only remains for one to discover the individual need and then learn how to supply it.

Jesus said, "Whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall find it." If we seek our own happiness we find life rather dull and think we have nothing for which to live—life has given us a bad deal and we lose our happiness—become disil-

lusioned. If we surrender our lives to God and serve others as he bids us, we forget ourselves and find a deep, abiding joy dwelling continually in our innermost being, and feel it bubbling up and over as does a spring.

If we have this abundant life we shall never be defeated in life, no matter what disappointments come. If we desire ardently to enter a certain profession and are thwarted by some circumstance, we shall not accept defeat. We shall go deeper with God and find a life of service and happiness; a peculiar place just made for us that no one else can fill so well.

WENDELL FARR TO PENN COLLEGE

Wendell Gilbert Farr, who received his A.B. degree from Penn in 1911, next September will become head of the Religious Education Department at William Penn College, beginning with the fall term. He was superintendent of Jamaica Yearly Meeting for the last seven years, and was also in Jamaica from 1912-18 as a headmaster of Happy Grove secondary school. For seven years he was clerk of Wilmington (Ohio) Yearly Meeting. For twenty years head of the Religion and Bible Department at Wilmington College, Wendell Farr in 1942-43 served as dean of the college.

At Hartford Theological seminary he took his degree of master of sacred theology; and his Ph.D. in church history. His B.D. is from McCormick Theological seminary, followed by graduate study in religious education at Northwestern university.

CONTRIBUTORS

MARY BYRD GRAVER, Cambridge City, Indiana.

HOWARD E. KERSHNER, 55 Central Park West, New York, New York.

DOROTHY I. LAKE, 620 Purchase St., New Bedford, Massachusetts.

PAUL I. MILLER, professor in Hiram College, Hiram, Ohio.

DOROTHY PITMAN, missionary on furlough from Kenya Colony, East Africa, Quaker Hill, Richmond, Indiana.

ANNE WILLIS STEIN, Sedley, Virginia.

ELEANOR W. TABER, 39 East 78th St., New York 21, New York.

Be diligent in reading and meditating upon the Scriptures and seek to come into that living experience from which they sprang; seeking earnestly to discern the will and purpose of God.

FRIENDS MEET IN JAMAICA

By ELEANOR W. TABER

"Why have a Friends World Committee for Consultation?" This is a question often asked in thought if not in words. The answer is that the meeting of the American Section of the World Committee in Highgate, Jamaica, April 14, 15 and 16, drew to its session Alexander C. and Jeannette H. Purdy of New England Yearly Meeting who drove from Hartford to Miami and flew by air from thence to Jamaica. It encouraged J. Passmore and Anna Griscom Elkinton first to visit Friends Meetings in Cuba, and then to spend some time with Friends in Jamaica prior to the sessions of the American Section. Emily Parker Simon, with her knowledge of the Spanish language, attended Cuba Yearly Meeting on her way to Jamaica.

Allen White, of the International Friends' Centers Desk of the American Friends Service Committee, with his wife, Ellen, came to get a first-hand knowledge of Friends Centre near Kingston, Jamaica. Eleanor W. Taber of New York Yearly Meeting flew via San Juan, Puerto Rico, to Kingston and visited in the Centre there. Elisabeth H. Bartlett of Baltimore Yearly Meeting and Dorothy Lloyd Gilbert of North Carolina Yearly Meeting flew across from Miami. While Thomas Bodine had the greatest adventure of all as his plane developed engine trouble off the coast of Cuba and had to turn around and limp back to land. The passengers were transferred to another plane which brought them to Montego Bay instead of Kingston, and another plane to Kingston.

Jamaica Friends gave the visitors hearty welcome, housed the women Friends at the Lyndale Girls Home, under the hospitable care of Margaret Farlow, and the men at Friends College, while married Friends were cared for by Friends of the community.

Gladys Jones and Zephaniah Cunningham, the Jamaican members of the Friends World Committee, were perhaps the official hosts, but many Friends gathered in the hospitable parlors of the Lyndale Home for a meeting for worship.

On Friday morning, Gladys Jones gave the group a short history of the Society of Friends in Jamaica, and Kenneth Crooks told of the plans and problems of Friends Schools, after which the group adjourned to attend the Good Friday service at the meetinghouse. The room was filled with men, women, and children in their white dresses and black ties as they

gathered to worship with hymns and silence, and to listen to Mack Jones and Zephaniah Cunningham read the Bible story.

After Friends attended to some World Committee business and considered how many Friends would be able to attend the Friends World Conference in England in 1952, Dorothy Lloyd Gilbert spoke on "Quaker Literature and Publications," and Emily Parker Simon analyzed the Bill of Human Rights. While some countries guaranteed most of the rights by law, almost all countries failed in practice to give their citizens all the basic rights.

In the evening there was an open session at the meetinghouse at which Alexander Purdy spoke briefly on "The Message of Quakerism," Allen White on "Friends Centers," and Passmore Elkinton on "The Missionary Outreach of the Society of Friends."

Saturday dawned clear and warm as usual, and a large group gathered at Lyndale to listen to Marion Ballysingh give a masterly analysis of the economic conditions of life in Jamaica, stressing as one of the major problems insecurity of family life. In the absence of Lenworth Jacobs, Dr. Ivan Parboosingh spoke sympathetically of his patients in the hospital and of the importance of Friends' attitude towards democracy. Many Jamaican Friends joined freely in discussing the problems of their land, so that the visitors felt they really understood some of the questions.

Following visits in various Meetings over the Easter week-end, those from the States participated in the Yearly Meeting sessions, held April 19-21.

In all, the visitors and Jamaicans enjoyed real fellowship, as they worshiped together, talked together, ate together, and discussed together. Speaking as one of the visitors, I think I can say for all, that we are very glad we came, and we have received much more than we gave.

Copies of the report of the World Council's two-year study on *The Life and Work of Women in the Church* have just been received from Geneva and are available at 60c a copy. The 76-page booklet includes the report of the Ecumenical Conference of Church Women, held last summer at Baarn, the Netherlands, and the report of the Amsterdam Committee on the Life and Work of Women in the Church. Orders may be sent to Ecumenical Press Service, 297 Fourth Avenue, New York City.

The Sunday School Lesson

For June 5—Behold The Man!

John 19:1-16

One might make this lesson a study in personalities, for in the events of the trial of Jesus men stand out in their true colors. Here were Annas and Caiaphas, religious leaders who are jealous of their position, and fearful of anything which looked like competition. Think what a difference it might have made in this whole affair if one of them had been a man of principle and of moral courage. The whole history of the western world might have been different if Annas had been like Gamaliel in Acts 5.

Then there was Herod who was a crafty politician; who knew his way around with both the Jews and the Romans. He was smart enough to know that a ruler is better off if he does not take any position which is open to censure. Whatever his opinions were, he saw at a glance that this business of a Galilean prophet in Jerusalem was loaded with danger, and that it was the part of wisdom to keep away from it. It was not a virtue on his part that caused him to send Jesus back to Pilate, but it was political astuteness. Suppose he had been a man of courage and principle.

Then one looks at Pilate, who in many ways seems to have been the best of the lot. He tried in various ways to undercut the Jewish antagonism to Jesus and bring about his release. He made at least two efforts to passify the mob and get them to be satisfied with a minor punishment for this "harmless prophet," but the Jewish leaders knew Pilate's Achilles heel. He was deathly afraid of Rome, and he wanted to hold on to his job as governor, and when the sly priests hinted that they might whisper to Rome that his leniency smacked of disloyalty, Pilate quickly yielded to their wishes, with a last futile gesture of personal innocence, washing his hands, and trying to place final blame on the Jewish leaders. Suppose Pilate had been a man with courage enough to stand fast on his convictions, even to the point of daring them to report him to Rome.

One thinks of the individual faces around the Sanhedrin table. They are for the most part nameless to us, but the secret and illegal actions of that body were certainly not lost on all of them. Was there not a single voice raised in protest? Were all the members guilty, either of connivance with the High Priest, or of fear of standing

up for a principle? Were Joseph and Nicodemus members of the Sanhedrin, and did neither of them even raise a point of law? Suppose one man had dared to stand in that company and say, "I cannot go along with this procedure."

Ah, but the Disciples; surely in them we shall find that "sapling that can stop an avalanche," if it catches the first stone. Where is Peter's boasted bravery now? Where are the sons of thunder? Where is Thomas' determination to go to Jerusalem and die with the Master? Where is Simon the Zealot?

When evil gets into high places; when it motivates selfish men, and threatens weak ones, and intimidates good ones, and silences bold ones, then the world sees naked evil at its worst. This story of the crucifixion should not make us merely impatient with the faces about the cross, it should make us self-conscious, raising questions within us as to our own loyalty to principles. Have we ever been silent when one voice might have turned away evil? Have we allowed selfishness to blind us to what is essentially good? Have we ever been a partner, however silent, to the crucifixion of Goodness?

Questions:

1. What were the charges brought against Jesus; before the Sanhedrin? Before Pilate? Were they substantiated?

2. Trace through the story for evidences of the dignity and courage shown by Jesus.

3. In what way does this whole affair strengthen your faith in Jesus?

RUSSELL E. REES

For June 12—The Cost of the Cross

Luke 23:33-38; Mark 15:34; Luke 23:46-47; Matthews 27:57-60

It is hard to say at what point suffering was most intense, and hardest to endure in this story of the crucifixion. Was it the mental anguish experienced in the garden of Gethsemane? Was it the sense of being deserted by friends and Disciples? Was it the indignity of false accusation and dishonest witnesses? Or was it the physical agony of death of the body? I suppose we can never know the answer to those questions. What we can know is that the cup of bitterness which Jesus drank contained every element of human distress of which

we are capable of thinking. That is, every element except that of the sting of conscience.

For a number of years I have taken part in Good Friday services, when the Seven Last Words of the cross have been discussed. It can be a very humiliating, and yet an enriching experience to follow reverently the spiritual pilgrimage of Jesus in this way. The writers of the Gospels leave no room for doubt as to what they thought of the central importance of the trial and death of Jesus. The amount of space they devote to it indicates the importance they gave to it. I am persuaded that we shall never comprehend the significance of the life of Christ without a similar careful attention to the way he met life's supreme crisis. His prayer of forgiveness for his persecutors; his final loving concern for his mother; the way in which even his strong soul was wracked with doubt, and yet the serene and confident yielding of himself to the will of the Heavenly Father—these are the last will and testament of Christ. In them the world has seen, not a theory but a fact. All sorts of criticisms can be raised against the Christian theology, but so far as I know, no very valid criticism can be raised against the Christian fact. Men will keep on trying in faltering ways to find words big enough to explain it, and their words will satisfy some, and displease others, but the cross is still "towering o'er the wrecks of time." History is still parted into B.C. and A.D. The event that stands at the center of human living is still the crucifixion of a Man outside the city walls of Jerusalem.

All kinds of efforts have been made to belittle this fact. He was crucified with common criminals. The rulers, supposedly the important people, made sport of him. They chided him for not saving himself. They put up a placard, in three languages so that no one present could miss it, "King of the Jews." But a centurion perhaps saw farther than a ruler, for he said, "This man was a righteous man."

Studdert-Kennedy reminds us that, Men have grown more tender, and they would not give him pain, They only just passed down the street and left him in the rain.

This "Indifference" is the modern attempt to negate the cross and the life and purpose of Christ. It may be that Studdert-Kennedy is right that "Jesus crouched against the wall and cried for calvary." At least we need to be reminded that there are ways of mis-

(Continued on page 170)

THE HOUSE THAT CO-OP BUILT

At Kaimosi, in Kenya Colony, the Girls Boarding School was faced with the urgent need for another teacher's house. The teacher himself was occupying a rather spacious garage, partitioned off with Kavirondo mats to make two rooms, but his wife and children could not be expected to share these quarters. After much discussion and estimation of probable costs, it was decided to construct a house of mud-bricks such as the Africans on the Tana River build.

First the ground was marked off, allowing for three rooms; then the space was cleared of trees and brush. The girls helped with this, and were able to get considerable firewood in the process. Workmen dug trenches for the foundation which was to be of brick. Some old frame houses had been dismantled a short distance away, and plenty of bricks were available for the taking. After school hours it was not difficult to get volunteers to salvage bricks. The girls piled onto the mission truck, all excited over the ride, short as it was.

Bricks were sorted out and the best ones loaded on to the truck in neat tiers, then they were taken to the site and unloaded by two lines of girls who passed them from one to another, relay fashion. It was soon dark and work was over for the day, but the next day saw the girls busy again. Workmen were on the job during the day, laying the foundation and starting the walls, but they didn't seem to be as concerned as we were about getting the house completed in the shortest possible time. Whenever school activities permitted, different groups of girls would go with the principal to help.

There was quite a procession of about forty girls, some with short-handled hoes, some with tins of water on their heads, all chatting, singing, laughing as they went. Water, dirt and sand were mixed with a certain per cent of clay; the "puddling" was done by two or three girls walking bare-footed round and round in the mixture until it was the proper consistency. Then all joined in, taking wads of it in their hands, and molding it into loaf-like bricks. They laughingly called it "mukati," the vernacular name for a loaf of bread. Practical lessons in speaking English were learned as they worked together.

Row upon row of wet mud bricks were laid up, one course cross wise, the next lengthwise, until about eighteen inches of wall had been built. This must dry over night, then the same process would be repeated the next day. It looked very peculiar, with the pointed

ends of the bricks sticking out unevenly, but this was the proper way to lay them, for later the wall was to be pointed up with a special preparation of clay and mud to make a smooth finish. It was whitewashed inside and out after the rest of the work had been completed.

Word had been sent out that we needed thatching grass, and in it came, atop the heads of children and women who were eager to get the salt offered in payment. As they stood the bundles of grass upright, they were taller than their heads. The Africans love to bargain, and wanted to haggle over the amount of salt to be received for various-sized bunches of grass, but the principal had neither the inclination nor the time to argue, so very often the discussion was cut short by calling Samweli, the cook, to take over. He lined them up, each with his own bundle, dished out the salt in what he considered fair measure, and was back into the kitchen before they had time for more than one protesting, "Aw—Samwey-li!"

The windows in the front had sashes and panes of glass. In the back there were wooden shutters on hinges—seven windows altogether—more than most African houses can boast. The fireplace was completed, the chimney extending well above the thatch roof, Kavirondo mats formed the partitions between the rooms. The floor was beaten and smeared with "African varnish" which keeps down fleas and other insects. The yard was cleaned up, a lock was put on the door, and at last the house was ready for occupancy, at a total cost of less than \$100 cash expended. We had demonstrated that a house could be built cheaply and well, that a family might even do it alone if every member helped; and we had found a fellowship in shared work done with willing hands and light hearts.

DOROTHY PITMAN

SUNDAY SCHOOL LESSON

(Continued from page 169)

treating Jesus other than acts of physical violence, and our concern should be seriously to examine our ways today to see where we re-crucify Christ.

Questions:

1. Why was it true that, "He saved others, himself he cannot save?" Why could Jesus not save himself?
2. What is the most important lesson for man, to be gained from the cross?
3. Can you restate the meaning of the crucifixion for your own life?

RUSSELL E. REES

EPISTLE FROM AUSTRALIA

To Friends Everywhere:

Meeting together here in Melbourne, we are reminded that Friends in Australia are a scattered community, for great distances divide our Monthly Meetings and even the individuals within those Meetings. We see in this a pattern of the World Community of Friends, and the need for the scattered community to become the gathered community. The sharing of epistles is one way of bringing a feeling of "gatheredness" and a confidence that nothing can separate us from the Love of God and from each other. We have rejoiced particularly in the answer which has come to us from Japanese Friends, telling how a letter sent to them from Australian Friends two years ago greatly cheered them. It is this reaching of the hands across the distances that makes fellowship real. Through such sharing, through inter-visitation and through mutual encouragement, our spiritual life may be deepened. So the gathered community is able to be God's answer to the world's need.

There are many of you who, through the suffering and disillusionment of these years, have been towers of strength in the midst of a much discouraged generation! We rejoice in your courage and faithfulness. Many of you are engaged in the ministry of reconciliation; we think particularly of those groups of concerned Friends in Europe who are trying themselves to be a "bridge" between the East and West. At no time has the world's need seemed greater—and some of us feel that our response is so limited. But there is no need of ours that God in His love, cannot answer. We have been bidden to lift up our hearts—we lift them up, conscious of our poverty of spirit, yet confident that strength can be given, wanting to be used and fully expectant that the way will be opened if we are willing to be faithful to that measure of light which may be granted us. The words of A. Neave Brayshaw have encouraged us: "I want us to hold ourselves in readiness for the wind of God to take us forth with our willing cooperation wherever He would have us go, ourselves keenly alive to spread our sails."

Signed in and on behalf of the General Meeting for Australia, held in Melbourne, 10th to 14th, January, 1949.

A. SIDNEY WRIGHT, Clerk

As servants of the same Lord, with diversities of gifts, but the same spirit, endeavor to labor together harmoniously for the spreading of the Word.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

THE THIRD STRIKE

Sane people are born with two strikes on them—society and the state. Thoughtless friends in a mistaken expression of appreciation, pitch the third strike and the poor fellow is out. Jerry Gray in his new book on alcoholism, edited by Glenn Clark, takes his reader through the maze of anguish, suffering, resolution and irresolution, questioning, self examination, attempted treatment and failure which the alcoholic treads. The discouraging and disheartening experiences of the alcoholic are graphically portrayed. The little book, *The Third Strike*, to be published in March by Abingdon Cokesbury Press at \$1, is a valuable contribution to the growing literature on alcoholism. It has, however, this important difference—it emphasizes the place of God and the Christian gospel in the treatment of the alcoholic, which is so frequently overlooked or purposely omitted.

Commenting upon the story, Charles F. Thomas, general secretary and editor, Board of Christian Education of the Five Years Meeting of Friends, says: "Jerry Gray's story is like a message from the dead. It has a powerful grip. He writes with vivid strokes of literary skill, a comprehensive grasp of knowledge, and the heightened sensitiveness of a tortured soul. Anyone can detect the frank and naked ruth of every word. This book should have a wide reading among church people. Youth ought to read it so that they may foresee the satanic power of slavery in drink." Price, \$1.00.

H. MILLARD JONES

A Guide to Confident Living, by Norman Vincent Peale. Prentice-Hall Inc., 248 pages, \$2.75.

A great new field in the area of pastoral ministry has been opening for several years. It is a field of service fraught with difficulties and requires thoughtfulness and skill. Dr. Peale does not presume to work as a psychiatrist but as a minister in a city church. His writing is very readable and near the grass roots of human problems.

This book has proved to be one of the most popular in recent years. Every minister or other counselor will be greatly helped, as will all who have particular needs for a recovery of life and spiritual zest.

Quakers in the Modern World, by William Wistar Comfort; Macmillan; 212 pages; \$2.50.

Friends who know the interest of William Wistar Comfort in the history and service of the Society of Friends will recall his former contributions in this field. Here is another book from his pen which strikes a new level of integration on Friends and their significance in the world. His index is ample and his review is vital.

The West at Bay, by Barbara Ward, W. W. Norton and Company, Inc., 288 pages, \$3.50.

Although this book has been on the market for several months and has been reviewed many times, it probably is yet the most talked-about book in its field of interpretation. With consummate skill, the author draws present world trends into a profound, yet clear statement that is contemporary

history and at the same time kindles in the reader's mind a philosophy.

Students of international affairs, though with widely diverse interpretations, call this an important book. If a reader can purchase but one book in this field of thought, for one year, this should be it.

The Seven Stars, by Toru Matsumoto, The Friendship Press, 213 pages, \$2.

This is a charming story out of the life of Japan. It is written in the form of a novel by one of the boys of "the seven stars." The author is a product of Christian missions and a brilliant scholar. He is in training in America and will return to Japan as a teacher. The story gives the reader that warm feeling of fellowship, as well as an insight into the lives of Japanese youth.

From Our Readers

Editor, THE AMERICAN FRIEND:

I feel I must tell you how much I enjoy reading the paper. It seems to me it gets better all the time. Especially I wish to note the issue of March 31, where every article seems to call to a closer walk with Christ.

It seems to me the Christian world is having to meet a crisis as great, possibly greater than at any time in its history and it is certainly gratifying to see our leaders meeting it as they are, along with others of like views. The older I become the wider I seem to see the adaptability of the gospel to our everyday life, as I think Jesus meant it to be, as well as for our eternal salvation.

JOSEPH M. DAVIS

New Vienna, Ohio

SONG OF SPRING

When dew-washed violets blossom by the fence
And overflow the lawn
Like purple rain, they bring a joy intense
Yet secret to my heart. When wrens commence
Their rapid chitter, on
The orchard sprigs all white and tender rose;
When the cardinal on the lilac holds a pose
And drops a liquid note
Of love to his companion on the nest;
When each young robin dons a speckled vest
And preens a brownish coat;
When the flicker "wickups" by his augered hole,
And the lunar moth clings to the maple's bole . . .
I know at last that I
Have really lived, and to my bursting heart
There comes a song that has no counterpart
Between the earth and sky.

MARY BYRD GRAVER

TWO TREES

They say it was the dogwood tree
Whence men once made a cross of shame;
And Christ's betrayer hung himself
Upon a tree that bears his name.

The dogwood blossom wears the print
Of cruel nails, and to this day
The Judas tree is stained with blood
That rain and sun can't fade away.

I like to think the dogwood cried:
"O Master, let me feel the pain!"
And that the redbud, quivering, sighed:
"O Jesus, let me bear the stain!"

MARY BYRD GRAVER

Friendly Life — Far and Near

Pasadena, California, Friends are making progress toward a new meetinghouse and parsonage as their committees study several aspects of their plans. Architects are now working on the final drawings for the first unit.

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Ministers and other concerned Friends of Iowa Yearly Meeting gathered recently on the William Penn College Campus for a day of discussion and dedication to the work of the college. Their concern and planning are undergirding the program of the college.

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Richard P. Newby was graciously released by his Meeting in Minneapolis for the month of May, in which he visited Friends Meetings in behalf of William Penn College. Others in the Yearly Meeting are giving devoted time to this purpose.

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Charles F. Thomas and Errol T. Elliott visited ten meetings in North Carolina Yearly Meeting under a concern for "Building the Church." Isaac Harris, Yearly Meeting Secretary, had planned well the schedule which they followed.

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Probably North Carolina heads the list of Yearly Meetings in the work of extending and improving church property. New meetinghouses and parsonages and additions are being made in about one-half of the Meetings.

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It is not physical improvements alone that mark progress in North Carolina Yearly Meeting, but these are evidences of a deeper spiritual concern which is easily sensed by visitors.

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An important feature of North Carolina Yearly Meeting is the Monthly Meeting of the pastors. This creates a close fellowship in spirit and service.

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Many North Carolina Yearly Meeting Friends are greatly concerned to own a conference camp of their own. At this writing they seem to be hopeful of finding a good site.

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High Point Friends are lifting their hope for a new location and new building into definite plans.

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Upriver and Piney Woods Friends united into a large gathering for the

visiting team from the Five Years Meeting.

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Goldsboro Friends have greatly improved the parsonage which is occupied by their minister, Phillip Green, and his family.

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Charles Thomas spoke to the meetings for worship at White Plains and Deep River, both of which have built new parsonages.

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On Sunday, May 8, Charles Thomas spoke to the White Plains Meeting in North Carolina Yearly Meeting. Luther McPherson is the minister. The Meeting has just completed a new parsonage.

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Mt. Airy Meeting in North Carolina Yearly Meeting presumably has one of only two granite Friends' meetinghouses in the world. The other is at High Point in the same Yearly Meeting. A granite quarry near Mt. Airy accounts for it.

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The friends of Reuben Payne will be glad to hear of his improvement in health. He was able to preside at a recent meeting at Mt. Airy, where he is pastor, when the editor of THE AMERICAN FRIEND addressed the Meeting. The Meeting has made some splendid improvements in the meetinghouse.

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It was at Harmony Grove Meeting in North Carolina Yearly Meeting, that the idea and the name "Friends Youth Fellowship" was created under the leadership of Harvey Hinshaw. Charles Thomas and Errol Elliott recently had a stimulating meeting with these Friends.

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Springfield Friends are adding a large educational plant and community house to their present meetinghouse. Near-by Center Friends are building a completely new meetinghouse. Milton Hadley and Orval Dillon are pastors, respectively, of these two Meetings.

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Rocky River Friends have enlarged and beautified their meetinghouse and have extended and improved their burial grounds where so much of historical interest is memorialized. Charles and Cora Lee Hutchins have served this Meeting for seven years.

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A "Century Club," composed of one hundred friends of William Penn Col-

lege who will give at least \$100 apiece every year to support the work of William Penn College, Oskaloosa, Iowa, was proposed on May 3 to one hundred Iowa Quaker pastors and Meeting clerks assembled at College Avenue Friends church "to discuss plans of promotion" for the college. Iowa Quakers have conducted a drive to erase current indebtedness, reported to be \$35,000, by June 1.

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Merle L. Davis will represent the work of the Board of Missions of the Five Years Meeting at the sessions of Nebraska Yearly Meeting.

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Commencement exercises will be held at Whittier College on June 11 with Errol T. Elliott, editor of THE AMERICAN FRIEND, giving the address.

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Rachel Osborn and Laura Hurt represented Nebraska Yearly Meeting in attendance at meetings of the Peace Board and Christian Education Board of the Five Years Meeting held in Richmond, Indiana, the week of April 18.

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State College Friends Meeting desires the part-time services of a young man or married couple to assist in the work with students. An excellent opportunity is available to pursue graduate work at the college. Interested persons may confer with C. E. Myers, 316 West Fairmount Avenue, State College, Pa.

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The fiftieth wedding anniversary of George H. and Hannah E. Hoag Hall of Boulder, Colorado, was marked by a family reunion at the home of their granddaughter, Violette Hall Bowring, in Denver. They were married in Oskaloosa, Iowa, in 1899, where they both attended Penn College. In 1905, they went to Boulder to live.

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Friends of St. Petersburg, Florida, are considering the possibility of owning a guest house in which visiting Friends might be given hospitality. They would welcome counsel on the type of house and service needed. Interested Friends should direct inquiries and contributions to Caroline N. Jacob, 720 North Walnut Street, West Chester, Pennsylvania.

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The Summer Conference and School of Missions will be held at the Chau-

Qua Grounds, Boulder, Colorado, June 19-25. This is of particular interest to Friends as they have had representatives on the Board of Managers since its organization forty years ago. Any one wishing detailed information should write to Edith Rugg, 3600 Newton St., Denver. She is publicity chairman for Friends.

Friendly Fellowship

VALLEY MILLS, INDIANA—Valley Mills Meeting, Western Yearly Meeting, has recently received sixteen new members into the church, and advanced three from associate to active membership. The Meeting is working on plans for building a parsonage, and for improving the church buildings and grounds. A fine group of young parents are entering into the life of the church and Sunday School.

DUBLIN, WALNUT RIDGE, and SPICELAND, INDIANA, Quarterly Meetings. The men's groups of Dublin, Walnut Ridge, and Spiceland Quarterly Meetings had banquet at the Spiceland meeting-house on the evening of May 2. Alvin Wake of New Castle presided. A song service was led by Palmer Edgerton, Yearly Meeting president of the men's group. D. Elton Trueblood of Earlham gave the address to a group of about one hundred and thirty men.

MARION, INDIANA—The May breakfast served by members of the United Society of Friends Women of First Friends in Marion, Indiana, was attended by more than fifty persons on Sunday morning, May 8. Bill Kimrough has added much to the musical part of the services during the past winter. Many of the young people of First Friends participated in the Four City Music Festival on May 6, showing potential talent for the Meeting next year.

PASADENA, CALIFORNIA — The youth group of First Friends sponsored the showing of the full-length moving picture, "The Courageous Mr. Penn" on the evening of May 1. It was introduced by the reading of several short selections from Penn's *Fruits of An Active Life*. This showing was one background feature of a study the young people are making on "The Meaning of Active Membership in a Friends Meeting." The April meeting of the men's group was open to all members of the Meeting for a covered-dish supper. Following election of officers, with LaVerne A. Hadley as president, the group enjoyed kodachrome

slides. Helen Sawa of the AFSC office presented "Korky" Kawasaki of the Philadelphia office, who has just returned from Japan. His vivid description of conditions, together with the interesting slides, was most helpful.

CHARLOTTESVILLE, INDIANA — Evangelistic services were held during Easter week-end with Jay Purviance of Iowa as speaker and Harlan Levson as song leader. Both young men are seniors in Asbury College, as are also W. O. Milner of Texas and Edgar C. White of Charlottesville, who was instrumental in bringing them. Several young people dedicated their lives. Sunday afternoon five visitation groups called at every home in and near the community, extending a personal invitation to all to attend the evening service. This resulted in good attendance.

WEST NEWTON, INDIANA—The Whittier class of young adults has become an active group in the affairs of the Meeting. Its most recent project has been the purchase of a power lawnmower and the making of arrangements for its regular use in keeping the lawn in trim condition. The choir, under the direction of Elizabeth Fields, continues a notable feature of the varied services of the church. The women's Busy Bee Society is as faithful as its name suggests in the weekly meetings to sew for the American Friends Service Committee and other purposes of the church. Some new additions to the membership have recently been made.

UNADILLA, NEW YORK—Unadilla, New York, Friends Meeting had Russell Branson of the American Friends Service Committee with them for four days. He spoke at the meeting for worship on May 1. He recently left a pastorate in North Carolina to travel for the Service Committee, as way opens, with a concern to help Friends in the practice of practical Christianity, and is especially interested in the peace testimony. Opportunity given for discussion in the evening meetings proved to be very stimulating. It has been suggested that household items for the Klaus displaced persons family be left at the parsonage until the house was ready.

MUSCATINE, IOWA—Merrill Coffin and his wife closed a two-weeks' series of meetings on Easter Sunday. Home visitation was especially helpful and the messages in both sermon and song were greatly appreciated. Following this, the Coffins were in meetings at Salem, Iowa, and they, together with

the Salem pastor, John McCracken, and his wife, attended Springdale Quarterly Meeting at Bloomington on May 7. The sermon was given by John McCracken, while during the noon missionary meeting the Coffins gave helpful experiences from their years spent in India. Their presence, as well as that of Henry Vore and his wife, former pastors at Bloomington, was greatly appreciated.

SPICELAND, INDIANA—During the past few weeks, the mid-week meeting has been sponsored by the various Sunday School classes under the Prayer Meeting Committee. This has resulted in a marked increase in attendance. The first was sponsored by the Keystone Class on the subject of "Unlimited Power Available through Faith in the Promises of God." The Junior Keystone Class stressed the practice of "Be still and know that I am God," as giving help in life's difficult situations. The Friendly Sailors considered faith in its various aspects, with wide participation in the discussion. For the week of Easter, the Keystone class again had charge, using the subject, "After Easter What?" The high school class had a round table discussion on "What the Church Means to Me."

WASHINGTON, D. C. — Although the Washington Monthly Meeting of Friends has been without a meeting-house since November, group activities are continued in a great many ways. The Monthly Meeting for business is held the first Wednesday of each month at the Florida Avenue Friends meetinghouse. This is preceded by a fellowship supper and worship service.

On Easter Sunday, twenty-eight of these Friends met at Sandy Springs, Maryland, at the home of Lindley D. and Dora B. Clark. Since Lindley Clark has been a shut-in for three years, his message was especially appreciated. Another meeting was held there May 15.

On May 1, a group of forty Friends met for worship at the home of Ernest and Mary Neave, of Hughesville, Maryland. A basket dinner followed the worship service. These meetings have been so helpful that several similar ones are planned for the future. Aside from the meetings for worship, monthly fellowship meetings are held at the homes of members.

MOORESVILLE, INDIANA—Friends observed their thirty-fourth anniversary on May 3, with Clyde Watson, pastor in 1915, as speaker. Five of the eight men who attended the organization

meeting were present. A basket dinner was served at the April Monthly Meeting on the evening of the 28th. A young people's meeting was organized during the year and gives promise of serving a vital need. The Men's and Boy's Brotherhood has been responsible for much of the improvement of the grounds, with a definite plan for landscaping. They furnish the mimeographed programs for the Sunday services. The United Society of Friends Women has been effective and the attendance has increased since merging of the two groups. They have given aid to many activities, especially in repairing and maintenance of the parsonage. The mimeographed bulletin has developed into a printed paper, the *Mooreville Friend*. Family Night is a new practice which has taken the place of the regular mid-week meeting, and is bringing entire families together, filling a recognized need.

* * * *

WHITTIER, CALIFORNIA—The Woman's Society of First Friends held an all-day meeting on May 12 with Cynthia P. Maus speaking on "Books that Change our Lives." On May 22, the final workers' conference was held, with a noon dinner honoring all leaders in the educational program as guests. The Church's Summer Responsibility" was the topic, and department groups make final summer plans. In the June 5 worship hour the young people graduating from the various levels of elementary school through college will be recognized. On May 4, James V. Reid, veteran missionary evangelist, who has made many trips to Central America, gave a thrilling message and showed pictures. A mothers and daughters gathering was held May 6, using a Chinese theme. A play, using lovely Chinese costumes was presented, and Chinese songs were sung by a group of girls.

PASTOR'S ALLIANCE OF KANSAS YEARLY MEETING

The annual sessions of the Pastor's Alliance met at Alva Friends Church, April 25-28. Nearly every pastor was present and from the very first service in which the Alliance sermon was brought by Professor Dean Worden of Friends Bible College, interest ran high. The challenging ministry of the guest speaker, Dr. J. C. McPheeter of Wilmore, Kentucky, proved a blessing to the group. Several classes in Quaker doctrine were ably taught by Professor Charles Ball of Friends University, Harold Selleck, and Walter Cook. A class in ministerial ethics was thought-

fully presented by Charles Lampman, and the same hour on the following day Frank L. Davies, general superintendent, gave a fine discourse on church ethics. Much was added to the service musically by Herschel Thornburg at the organ, and Charles Stanley in song, as well as others.

BIRTHS

ARMOUR—A son, Bruce Vincent, to William and Helen Armour on April 14, at Unadilla, New York.

HONBARRIER—To Archie and Louise Brewer Honbarrier on March 24, a daughter, Linda Ann, in High Point, North Carolina.

HURLEY—To Kenneth and Dorothy Chamberlain Hurley on January 5, a son, Craig William, at Palisades Park, New Jersey.

LLOYD—To Paul and Ruth Coltrane Lloyd on January 25, at High Point, North Carolina, a son, John Rickey.

KIVETT—To William and Margaret Hedgecock Kivett on February 18, a son, William Lindsay, Jr., at High Point, North Carolina.

MARRIAGES

BAILEY-COOK—Elsie Catharine Cook, daughter of Elmer and Ione Troth Cook, Hillsboro, Ohio, to Gerald Dale Bailey, son of Ray and Mildred Bailey, also of Hillsboro, on April 24, in the Fall Creek meetinghouse, with Lowell W. Nicholson, pastor, officiating.

CLONTZ-VARNER — On January 6, in High Point, North Carolina, Martha Varner, daughter of Mrs. W. B. Varner, to James Clontz in the Central Friends meetinghouse at High Point, North Carolina.

SMITH-RHODES—Jane Rhodes, daughter of Mr. and Mrs. Claiborn Rhodes, to Byrum E. Smith of Guilford College, at the home of the bride in High Point, North Carolina, with the minister of Central Friends officiating.

DEATHS

BARNETT—Alvin Barnett on April 23, at his home at West Newton, Indiana, at the age of seventy-five years. He was a life-long member of Friends and of that community. A memorial service was held at the West Newton Friends church on Tuesday morning, April 23, with the pastor, L. Willard Reynolds,

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charge. Burial was in the local cemetery. He leaves behind his widow, late Barnett, and their two children, Jesse Barnett and Maude Fields, wife Elvin Fields.

FERGUSON — Ross C. Ferguson, on April 1, in his sixty-seventh year at his home near Valley Mills, Indiana. He was a member of the Friends Church there, and had spent his life in that community. Services were held at the Valley Mills Church on Sunday, April 3, with L. Willard Reynolds, the pastor officiating. He is survived by his widow, Maudeline Ferguson, and a son, Robert, a freshman at Iowa University. **McKAY**—Howard F. McKay, son of Jacob B. and Priscilla A. Haines McKay, on April 29, at Wilmington, Ohio, aged fifty-eight years. He was a graduate of Wilmington College and Averford College. He served as preceding clerk of Wilmington Yearly Meeting for six years and was a member of the Permanent Board at the time of his death. He, as a member of the Board of Trustees of Wilmington College, was serving his twenty-seventh year in this capacity. He was also an elder of the Meeting. His abundant living evidenced his deep devotion.

His twin brother, Harold E., preceded him in death. Survivors are his wife, Edith Starbuck McKay; two sons, Robert F. and Donald S. of Wilmington; a sister, Mrs. Harry Rowe of Powersville, Ohio; a brother, Maynard of Wilmington; and five grandchildren. Services were in the charge of his pastor, A. Ward Applegate, assisted by Jane M. Carey.

REEVE—Mark Allen Reeve on May 1, at St. Vincent's Hospital, Indianapolis, aged eighteen years. He was the eldest son of Fred and Inez Reeve, and was born at Emporia, Kansas. He attended Vesttown School and the high school at Valley Mills, Indiana, and in the fall of 1948 entered Earlham College. In the latter part of March he was stricken with a heart infection which proved fatal. He was an eager and active member of the Valley Mills Friends Church and was definitely dedicating his life to the service of his fellow men and of Christ. Memorial services were held at the Valley Mills Church on May 3, and at Emporia, Kansas, on May 5. Beside his parents, he is survived by two sisters, Norma Inez and Ruth Ann, and one brother, Wayne Arthur. His father, Fred Reeve, is director of the Flanner House redevelopment home building program for Negroes in Indianapolis.

TOWLE—Frank Berton Towle on May 1 at Holden, Massachusetts, aged seventy-four years. He was a faithful member of Worcester Meeting. Memorial services were held in the meeting-house on Sunday, May 8. Surviving are the widow, three sons, and four grandchildren.

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1403 Maple Avenue, Evanston, Ill., phone University 4-8511.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 11:00 a.m. in John Woolman Hall. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 2-9670; or Robert Byrd, Meeting Secretary, FA4-8810.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45. Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartman Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Unified Service and Junior Church 10:30 to 11:30. Herbert Huffman, Minister, George Warheit, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitzer, Minister. Phone 71566.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. Richmond 78406.

MIAMI, FLORIDA

Friends Meeting, 34 W. Flagler Street. Worship, First Day at 3 p.m.

MINNEAPOLIS, MINNESOTA

Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone PL 2960.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th and 15th Street Friends will be held at 144 East 20th Street, New York, from May to October, each Sunday at 11:00 a.m.

ORLANDO, FLORIDA

Friends Meeting, First-day at 11 a.m., Sorosis House, 108 Liberty Street.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa, Church School 9:45 a.m. Meeting for Worship 11:00 a.m. Youth Group 6:30 p.m. Mid-week Service 7:30 p.m. Elmer Howard Brown, Minister, phone Sy. 6-3372.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Unified Service 7:00 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

Friends' Memorial, 7732 24th Ave., N. E., VE 1657. S. S. 9:30 a.m., Worship 11 a.m. and 8 p.m. University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

TUCSON, ARIZONA

Friends Meeting, 1200 N. Mountain Ave., at Helen St. First Day at 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

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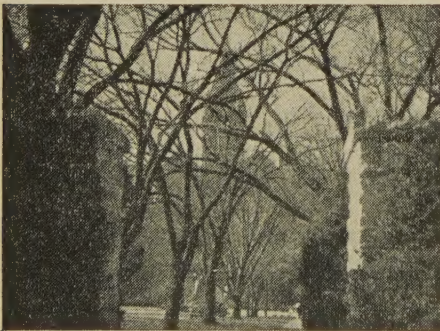
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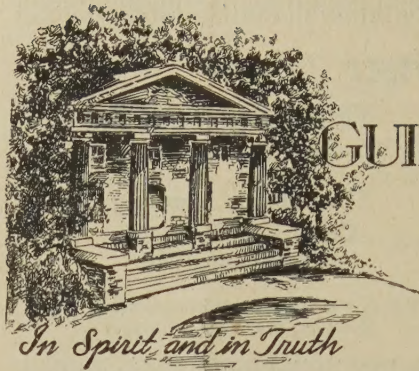
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